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TOM EDISON.

JOHN S. ADAMS.

Tom Edison, Tom Edison,
 'Tis high time, one would think,
 To gracefully embalm your name
 And deeds in printer's ink;
Your victories are peaceful ones,
You never waded in gore,
 But no such hustler ever trod
 This big round world before.

Tom Edison, Tom Edison,
 We whilom walked around,
 Or rode upon a horse's back
 'Ere tipcarts did abound;
 But now upon electric cars,
 While blue flames round us play,
 We read the papers as we fly
 And all is blithe and gay.

Tom Edison, Tom Edison,
 Our lamps to fill with oil
 We used cetaceans adipose
 In Arctic seas to boil;
 When candles, coaxed with flint and steel,
 Into a sickly flame,
 Yielded to gas and kerosene,
 You to the rescue came.

Tom Edison, Tom Edison,
 Why don't you some fine day
 Invent a world that runs itself,
 So every one can play?
 Let rogues and dudes be absent, and
 No death or taxes come;
Let vile tobacco be tabooed,
And man-destroying rum.

Tom Edison, Tom Edison,
 You've gumption got, and sand
 Enough for forty common men.
 Tom Edison, "yer 'and!"
 Here's hoping you may live long years
 Inventing wonders new,
 Upsetting ancient apple carts,
 Tom Edison, adieu.

—Boston Journal.

ONE OF THE CONFERENCES IN ROME.

By JAMES GORDON GRAY, *Pastor of the Scotch Presbyterian Church in Rome.*

The account of the meetings of the International Peace Congress, held in Rome recently, would not be complete if reference were not made to the conference which took place in the Presbyterian Church on the afternoon of Sunday, the 15th of November. That conference, it will be readily understood, was not arranged for by the Congress itself, but only by various influential members thereof. The invitations to it were issued in their name, and the gathering was both large and representative. Among those present were the Rev. Dr. Crocket of the Waldensian Church, Rev. H. Piggott of the Wesleyan Methodist Church, Rev. W. Burt of the American Methodist Episcopal Church, and the Rev. Dr. Gray, the pastor of the Church.

The desire for such a conference grew out of the feeling that the Christian community of Rome needed to be stirred up on the great questions being discussed at the Congress; while both the place and the occasion would furnish a more suitable opportunity of presenting the various questions from the Christian standpoint than the

Congress itself could give. More than once it was made only too manifest at the ordinary meetings of the Congress that there was a strong feeling against treating the subject on its Christian side. In some respects this was not to be wondered at, as the elements entering into the Congress were of so diverse and miscellaneous a character. And yet there were not wanting delegates, who had strong convictions that the true basis, as well as the chief support for such a movement, was to be found in the great principles of Christianity.

None more distinguished themselves in this respect than the representatives of the two peace societies: Rev. R. B. Howard for the American Society, and Dr. Darby for the English Society. It was well that such a testimony was given to the effect, to use the words of Channing, that "war will never yield, but to the principles of Universal Justice and Love, and these have no sure root but in the religion of Jesus Christ." The testimony drew out a large amount of support, even in the Congress, but did not carry with it, as might have been expected, the votes of the majority.

The result made it only the more suitable and necessary that this Sunday afternoon conference should have been held. Dr. Darby presided on the occasion. Referring to the deliberations of the Congress in the course of the previous days he laid down the great principles, which they were seeking to establish, and showed how they were the natural and necessary result of the facts and truths of the Christian religion. Rev. R. B. Howard followed him, giving a thrilling experience of his own from a day that he had spent on the battlefield, and making a manifest impression on the audience.

The Rev. Alex. King, author of "The Cry of Christendom," made an interesting statement, evidently suggested by the early history of the Christian church in Rome, when humble disciples, with no known or prominent heads that true history speaks of, were followers of the Prince of Peace, and breathed His spirit into the strange times in which they lived.

Mr. G. Gillett, of London, was the last speaker, and after reading several suitable passages from the Prophets, put emphasis on the fact that Christians were not to wait for the Millennium in order to the application of the great principles of justice and love between man and man, nation and nation, but that they were under obligation to put them into effect now, day by day, and especially in connection with all such movements, so that the reign of the Prince of Peace might be hastened in.

In the course of the conference several suitable hymns were heartily sung. It was the general feeling that the conference had realized fully its end. The Christian brethren present, both those resident in the city and those sojourning in it, had their hearts specially drawn out in prayer for the success of the Congress and the ultimate triumph of Him, whose first advent was announced as bringing "peace on earth."

—Just what Rev. J. M. Buckley, D.D., said after President Harrison's speech before the Methodist Ecumenical Council, Oct. 17, the report which states that he said he "believed in fighting and would fight for his religion," leaves us in doubt. If he meant spiritually, of course he expressed a universal conviction of Christians. If he meant carnally, nothing could be more anti-Christian.